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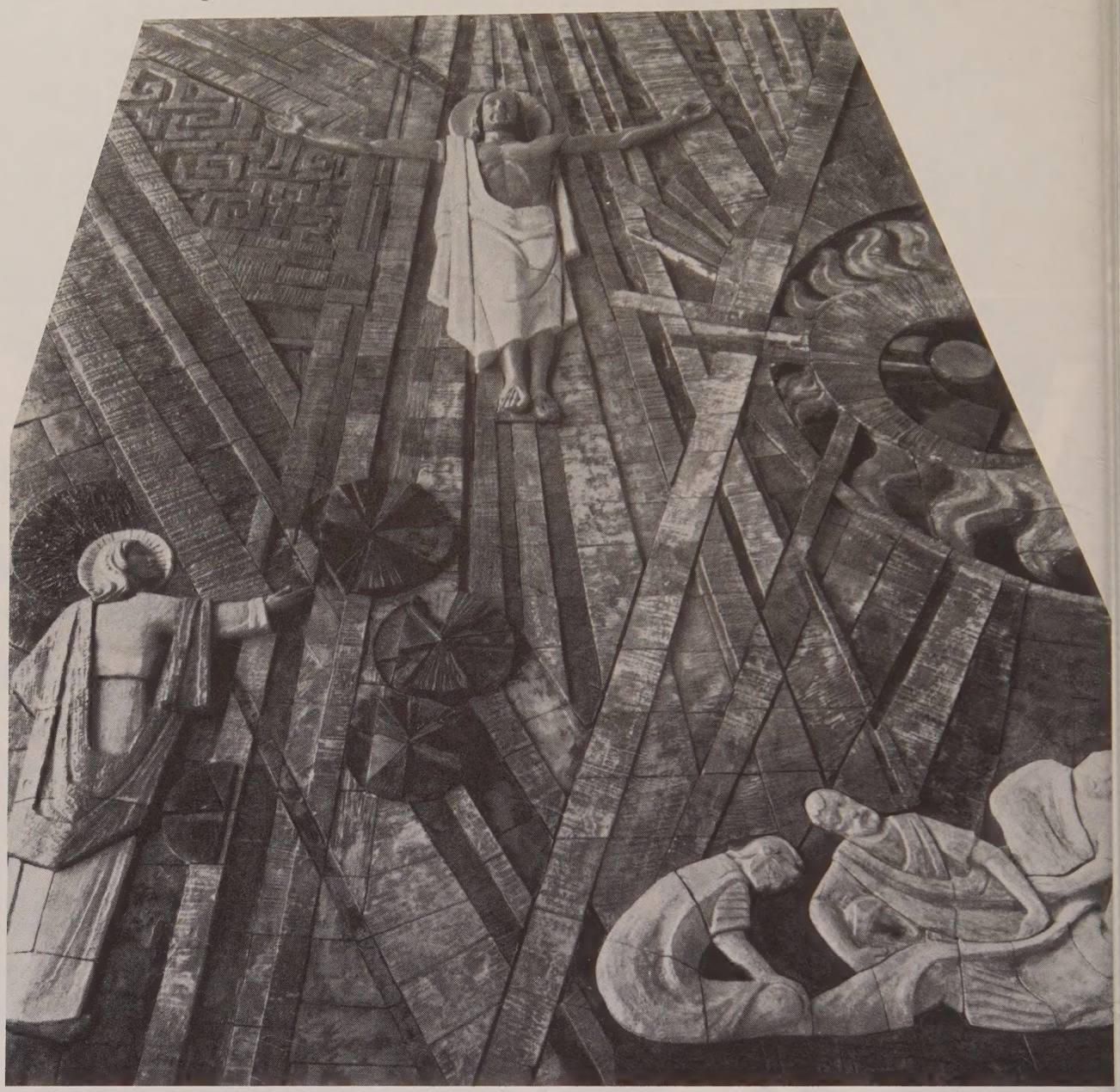

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t Issue—Fall 1975
D SHOOTS—NEW ROOTS
San Antonio Conference
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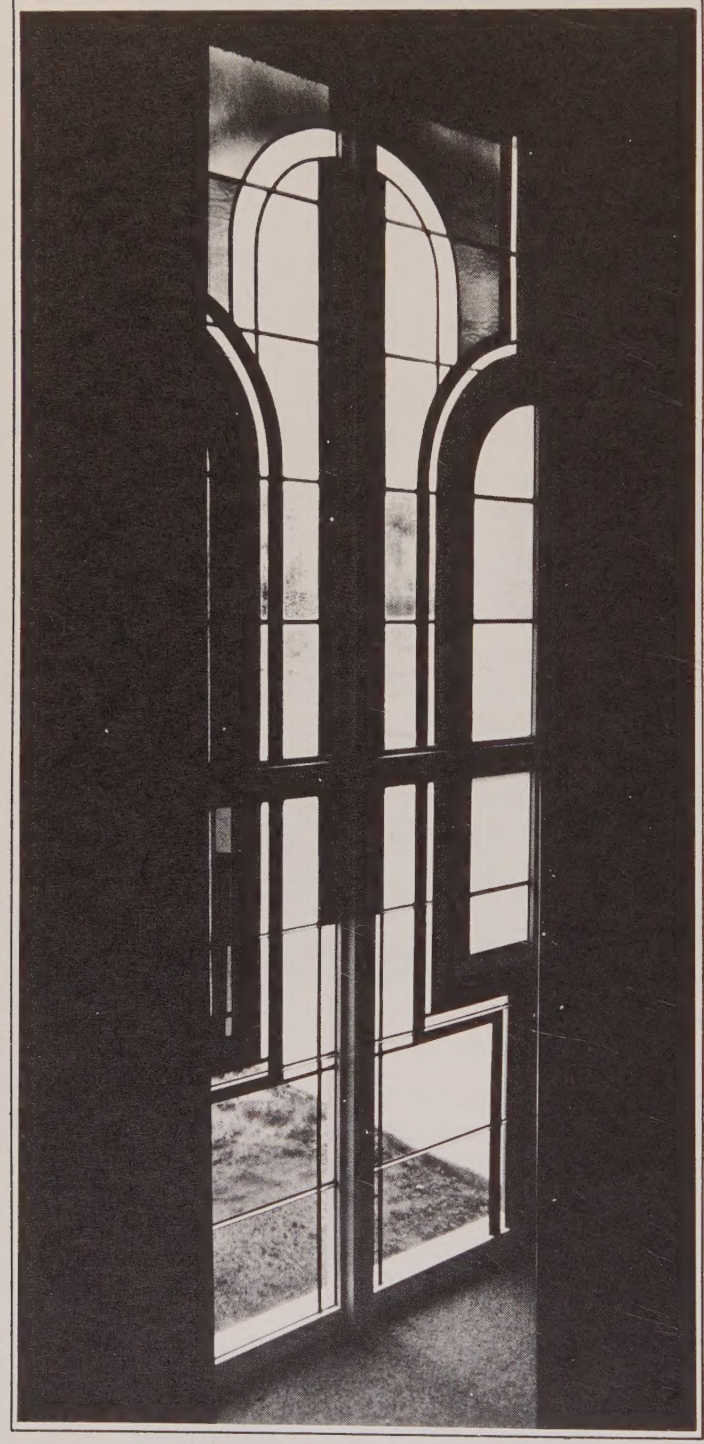

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NEW PROJECTS OF INTEREST

St. Andrew's Place — Winnipeg, Manitoba, Canada

Architects: The Ikoy Partnership
Winnipeg, Manitoba, Canada

St. Andrew's Place is a $2.5 million, 11-story community u building located within Winnipeg Urban Renewal Area. Th project is operated by St. Andrew's Place (Management) Inc with the assistance of the Winnipeg Presbytery of the Unite Church of Canada. Presently under construction, it is e pected to be completed by fall of 1975.

Background information on St. Andrew's United Churc reveals that it has played an historically important role in th life of Central Winnipeg. It has served as both a place of wo ship and a center offering leadership in social and commu ity services. The fire that destroyed the old church buildi provided an opportunity for the congregation to redefine role to provide ways by which its property and resourc could be more effectively used.

As a result, St. Andrew's Church has developed its site provide a facility geared to an improvement of the surroun ing community. The incorporation of St. Andrew's Chur within a multi-purpose building to be known as St. Andrew Place will serve a variety of needs. Included among them:

- Senior citizen housing.
- Comprehensive community health clinic.
- Food co-operative.
- Permanent inter-denominational chapel.
- Multi-purpose areas for community functions.

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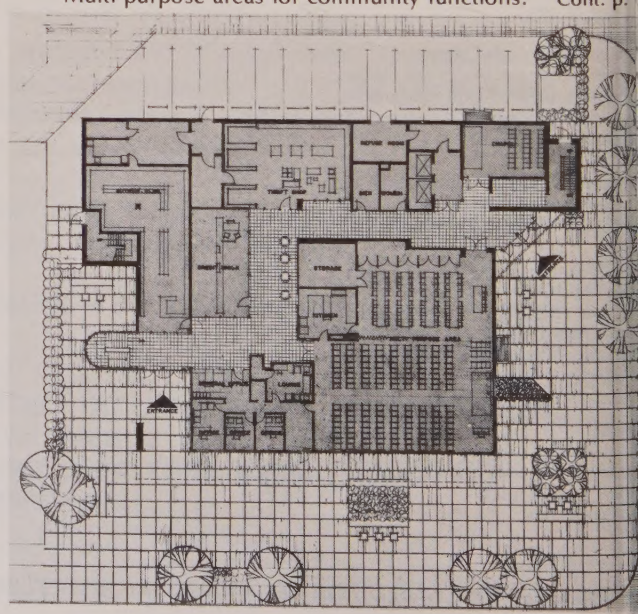

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NOTES & COMMENTS

In Memoriam—The Rev. Dr. Edward S. Frey

If we had happened to be attending a GRA conference and learned of the death of Ed Frey, we would no doubt "gather"—whether in chapel or conference bar—and recall how much enrichment Ed Frey brought to each one of us. As we weighed our loss, we would, one by one, tell of great occasions when Ed's friends were gathered around him, gathered at his feet in many respects. Anecdotes, stories, hopes and dreams wove a rich pattern around those gatherings. Each of us may recall a different one, but each one will change tears to smiles as we recalled how Ed enriched each of our lives—and the great enrichment he brought to us as a group through his counseling, his testimony and his leadership in the GRA and its affiliations.

This note then is only a feeble attempt to provide some recognition of Ed Frey's contribution. Without knowing anything about the peace or pain of his final hours, I feel very sure that Ed left this level of our place in the universe with the full confidence that all was right and would be right. His regrets would have been only that he did not have that next opportunity to see that fleeting bird or hear its song in the early morning hours.

One of my memories of Ed Frey stems from one of our trips to Nantucket. At one point during that trip, Muriel Willet, my wife Marj and Ed were planning an excursion for the early morning hours to view the bird life on a Nantucket shore. I don't recall the result of those plans, but I remember the enthusiasm, the excitement and the hope of that moment; if only each of us could bring that quality to our own dreams for the future.

I remember meeting Maria only once—on the sidewalks of New York City. But that is not the vision of Maria that I have. Rather, it is the love, the pride, the devotion that was in Ed Frey's voice when he said, "My Maria." He used this expression on almost every occasion when he referred to Maria. I suspect that each of you, like me, felt the strength of the bond between two people in hearing "My Maria."

The part that each of us has played in furthering the goals and purposes of the Guild has been made more meaningful because of the sense of mission that the leadership of Ed Frey instilled in us. Certainly, we will miss him—but we will not be without him. Each of us can offer a prayer of thanks that our lives were enriched by Ed Frey's vision, his humor, his humanness. For the rest of my life, each time I see a new bird, I will think of Ed. When I cannot identify it, I will wish wistfully that I might reach out to obtain his counsel and warm fellowship.

Robert L. Durham, FAIA, GRA
Seattle, Wash.

Cont. p. 27

1975 National Interfaith Conference on Religion and Architecture

San Antonio, Tex.—April 14, 15, 16
Hilton Palacio del Rio

Convened by:
THE INTERFAITH RESEARCH CENTER
representing the Guild for Religious Architecture • Commission on Church Planning & Architecture/NCCC • Liturgical Conference • Union of American Hebrew Congregations.

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A NEW RELIGIOSITY? SENSATE CHAOS?

or

What the Heck Is Happening to Church Building?

by
Harold E. Wagoner, FAIA
Philadelphia, Pa.

as the demand for "religious dings" finally run its course? Has institutional church already athed its last? Absolutely not! Re- n is mighty hard to kill, and in- d the patient is a lot healthier than y would be led to believe, dire dictions notwithstanding—such as e of Robert Ingersoll who, over a dred years ago, insisted that Chris- ity was already dead.

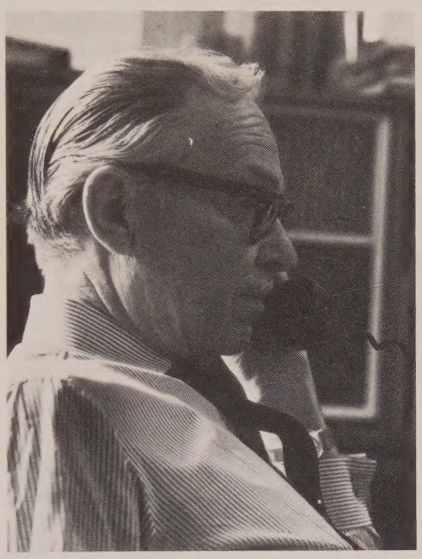
e also have our modern prophets eligious doom. In 1971, the Rev. in C. Lynn wrote: "Once upon a there were church structures t with dignity, sustained by belief strengthened by community pur- e. Many of these structures are y's Tired Dragons, their energies t, their fires nearly extinguished their tails drooping."

f course we have a lot of "Tired gons," especially in the inner city re population changes have out- led structures built for other eties and other needs. But there also a lot of healthy dragons which, t spouting fire, are busy rallying ts for those vast numbers whose te beliefs in religion lead them to orate activities.

every age religious buildings have n a permanent feature of human eavor. Architecture for worship always taken on an existence—an logy—of its own—distinct from extrinsic forces which created it. e is little reason to believe that generic energies which undergird impulse of man to honor the un- wn—God if you will—through ding have suddenly subsided. is still an evolutionary animal se behavior patterns change in c, not sudden fashion.

w Much Religious Building Is e?

hen Voltaire wrote *Candide* in the 's, he created a character called



Dr. Pangloss who, despite a series of horrible catastrophes, kept assuring Candide that "all is for the best in the best of all possible worlds." According to recent statistics (Architectural Record, January 1975), architects across the country are not enjoying "the best of all possible worlds." Nevertheless, it could be pointed out that the gloom which seems to be present in some denominational national boards relative to the possible demise of church building is somewhat premature.

For instance, in 1974 the astounding sum of *almost 1 billion dollars was spent on religious buildings!* The actual figure, according to the U.S. Department of Commerce was $950,000,000, which is $136,000,000 greater than the $814,000,000 spent in 1973! The 1974 figure of $950,000,000 is not too far off the $1,100,000,000 figure recorded ten years ago in 1965, but we must recognize that the volume is less because of inflation. The fact remains that the 1974 figure of almost a billion dollars spent on religious buildings represents a vast amount of construction!

The air of resigned pessimism which hovers over those within and without the organized church who believe that a Post-Christian era is not only inevitable but imminent, cannot be supported statistically, according to the December 1974 issue of the Journal for the Scientific Study of Religion. Here is what the Journal claims: *"Survey data for national samples of Americans suggest that there has been no appreciable decline in levels of religious belief in recent years, and that the generational factor does not play as crucial a role as has been thought."* This statement is contrary to much popular belief, especially with respect to the minimizing of the width of the gap between old and young.

I suppose it is reasonable to suspect a certain amount of bias in any journal which has "religion" in its masthead. But when Psychology Today (November 1974) states: "three-fourths of all Americans between 18 and 24 belong to the three main religions," and that the majority of them are now seeking their individual bents within the Establishment, we must concede a certain amount of realism. The article in which these statements appeared was called "God in the Gut," and was the result of a lengthy questionnaire sent to readers, which produced a rather startling 40,000 replies.

Certainly, we cannot ignore the fact that church membership is declining, and that institutional bodies—top heavy with bureaucrats and staff members—will have to change their *modus operandi*, if they are to remain solvent. In essence this decline is a cyclic event, but the cycle may be deeper than anything we have experienced in previous years, and the recovery may be less. The recovery may also be different as new alliances emerge in the religious world, and as new perspectives on what religion means, or can

mean to modern man, are perceived, experienced and implemented.

People relate to the church for varying reasons, but doubtless one of the strongest is the result of patterns established in youth through parental guidance and discipline. One attended Sunday services as a routine —without question—to learn the "Thou Shalt Not" tenets of Moses translated into modern terms.

In the long process of humanizing the priesthood and the consequent emergence of Protestantism, we have seen a further shift toward humanistic concepts of religion as it assumes a more personal, individualistic attitude. God, while still amorphously "up there," is now increasingly earthbound and mystically oriented in a personal fashion. HE did not die; HE simply moved downstairs. Will the shift to humanism affect those whose habit patterns (church attendance) learned in youth are no longer meaningful? There are many who are unaware of the vast number of persons who, in a relatively short space of time, have become involved in activities which can loosely be described as "humanist" in their very varied thrusts. While this movement is not religious *per se,* it is a mistake to believe that it is *anti*-religious. Indeed many of the activities may be, in some respects, far more "religious" than the repetitive prescribed formats which in the guise of "worship" too often produce a sense of apologetic apathy.

The principal speaker at the annual meeting of the Association for Humanistic Psychology in New Orleans, August 1974 was Huston Smith, a brilliant theologian from Syracuse University. As envisioned by Smith, the concept of religion *in* the world instead of out of the world in a mystical heaven, begins to bring a validity into individual and corporate action; a validity which in the past has been too often non-existent in the average church service. The humanistic movement is healthy; it is far-reaching; and it has already had an appreciable effect upon what is happening in "conventional" churches, including the arrangement of the furniture and the architecture which surrounds the activities.

The Golden Age of American Church Building 1920-1970 (Or Was It?)

Despite the Great Depression of 1929 and minor subsequent recessions, religious architecture in the U.S. during the last fifty years has had a phenomenal growth. From an architectural standpoint, the level of excellence left much to be desired, especially as one compares examples here with the excellent work done in central Europe and Scandinavia. I think it can fairly be said, however, that the blame—if there is some onus of responsibility—rests largely, or at least partially upon the cultural norms in this country, rather than upon an architectural lack of talent and vision.

If one were to judge the kind of dwelling in which we reside by the exotic examples shown in the annual collections published by the Architectural Record, one would come to the conclusion that we Americans are basically "Gung Ho!" and "With It." The truth of the matter is that the bulk of American residences in the U.S. are created for those who feel most "at home" amidst mass-produced mediocrity. The January 1975 Architectural Record has this to say about the motives which prompt the majority of home buyers: "The distress (for architects) lies in the realization that the codified standards of design consciousness set forth in modern architecture since World War I have hd about as much effect on the average 20th Century American as the Renaissance had on the average 15th Century Tuscan."

While Mr. Average Businessman will without question build a modern industrial plant and work in a modern office building or drive a modern car, he evidently feels more comfortable in a non-modern dwelling. This subtle dichotomy is magnified in his concept of what a church "ought to look like," and no amount of explaining that architectural classical motives on his chapel were invented by Greek pagans long before Christ was born will eradicate his belief that colonial architecture is somehow more holy than Abramovitz' Fish Church in Stamford, Conn.

This reluctance to part with the past is now new. Let's not forget that the first commercial automobiles (horseless carriages) had "buggy whip" sockets as a part of standard equipment! But architects who design religious buildings have long recognized the existence of this conservative strain and have tried, when they could, to divert this type of prehensile thinking into more constructive channels. The effort has been only mildly successful, but has shown many recent gains.

The Way Things Were

Courses in "traditional" architecture died in American colleges around 1930, some eleven years after Walter Gropius had founded the Bauhaus School in Wiemar, Germany in 1919. About 1925 the French "concours" was full of examples of "Art Nouveau"; American students were clamoring for new approaches; there was a healthy restless intellectual ferment in our schools of architecture.

In Europe, under the leadership of such men as Rudolf Schwarz, who was as much a theologian as he was an architect, outstanding examples of modern religious architecture began to appear. Notre Dame de Raincy, a concrete and glass church which was built by the Perret Brothers in Paris in 1925, heralded a new church building era in Central Europe.

Fifteen years elapsed before the impact of the modern approach was felt to any appreciable extent in the U.S., and non-traditional architecture today still remains "suspect" in the minds of many church-related people in Middle America.

Because religious architecture in America was largely the product of the naive "grass roots" approach prior to 1924, the designs which resulted reflected a general architectural mediocrity. Each church building was a little better or a little worse than its neighbors; nearly all were poorly planned; "architectural merit" was almost non-existent. The simple charm of Early American Churches had been submerged under a flood of huge sliding doors, sloping floors, polychromed trusses and horrendous arrays of gold-painted organ pipes. It was time for a change.

The Rise of Denominational "Bureaus" (Departments) of Architecture

In 1924 the recognition of the need for new perspectives in the planning of churches resulted in the creation of the "Bureau of Architecture of the Methodist Episcopal Church." Under its aegis a great transformation occurred in Methodist worship practices as congregations began to accent the "Episcopal" side of their heritage. Crosses, candles, seasonal colors and altars appeared; and liturgical formality replaced Evangelical simplicity. To

e extent the movement eventually
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revival was salubrious. One
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ked by Bertram Grosvenor Good-
s St. Thomas Church in New York
(circa 1920). But the Methodist
au had a broader, more important
act upon American religious archi-
ure. Through the efforts of its
ctor, Elbert M. Conover, the
rch Architectural Guild of Ameri-
as founded.
though Conover's somewhat con-
ative outlook on architecture re-
ed a thorn in the side of many
d architects, it appears quite evi-
in retrospect that the catalytic
played by his Department and the
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ad, largely through the continued
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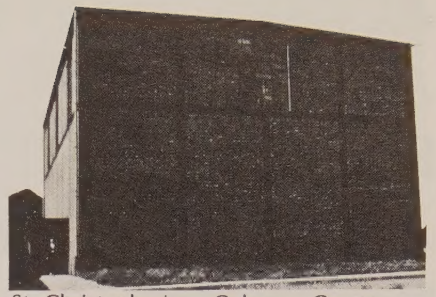
the CAGA were able to engender
ng those who are the ultimate arbiters of architecture—people!

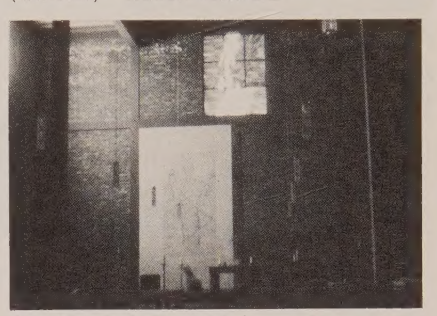
Stimulating examples (not many!) of religious architecture began to appear in America, which had heretofore been far behind Europe in this field. Through the cooperation of various denominational departments of architecture and the CAGA, the strong undercurrent of religious architectural traditionalism was recognizably diminished but unfortunately not eradicated. Architects—however talented, however sincere and however sensitive and imaginative—cannot succeed in their efforts without receptive clients. But receptive clients are made, not born! It is within this sense of "making"—of stimulating ministers and building committees to think constructively of their needs—that I believe the Church Architectural Guild has made its maximum contribution. The layman's concept that nothing worthwhile has occurred on the religious architectural horizon since the 15th century, or at least until shortly after the landing of the Pilgrims, can be countered far more effectively by ministers (and particularly those in key denominational positions) than it can by architects whose professional "contemporary" leanings are sometimes suspect.

The thirty-five year history of the CAGA, as it has cooperated with various denominational bodies, clergy and laymen in effecting a cross-pollination of effort, has been at least partially responsible for establishing healthy architect-client relationships, which are conducive to producing structures truly related to current societal needs. But progress has been admittedly slow. (Note: In 1965 the CAGA became an affiliate of The American Institute of Architects, changing its name to the Guild for Religious Architecture and becoming interfaith and interdenominational in its structure and membership.)

There were some architects to whom the idea of having their designs reviewed by a denominational department or bureau was an exercise in futility. If the architect was capable and knowledgeable about what he was doing, I agree. However, the value of most of the denominational architectural departments had gone far beyond the reviewing of plans or counselling as to money matters. This was particularly true of the work of the late Dr. Edward S. Frey, whose



St. Christopher's — Cologne, Germany (exterior) Rudolf Schwarz



St. Christopher's — Cologne, Germany (interior) Rudolf Schwarz

constant emphasis upon the examination of congregational purposes before undertaking a building program had a deep and lasting effect not only upon structures for Lutheran use, but upon many other denominations who used the documents he had prepared for "in depth" analyses of their mission, their program, their opportunities and their obligations to the community, prior to the start of construction.

During the past three years we have witnessed the demise of practically all official denominational interest in religious building, due in large measure to shrinking budgets and the consequent re-ordering of priorities. But I think it is a mistake to attribute the appreciable amount of this change to a lack of congregational interest in building new structures or remodelling old ones for corporate use. The cry of "no more buildings" is dying, and the idea that we should "give the money (what money?) to the poor" is only a faint whisper. The statistics speak for themselves—not eloquently—but still with some vigor.

Today a congregation which is about to embark upon a building program has almost no source of denominational counselling in any area except on how to raise money. Some denominations, such as the Disciples of Christ call upon free-lance consultants; this situation is somewhat extant among the Missouri

Cont. on p. 22

ALVAR AALTO'S RELIGIOUS ARCHITECTURE

by
William C. Miller
Asst. Professor of Architecture
The University of Arizona

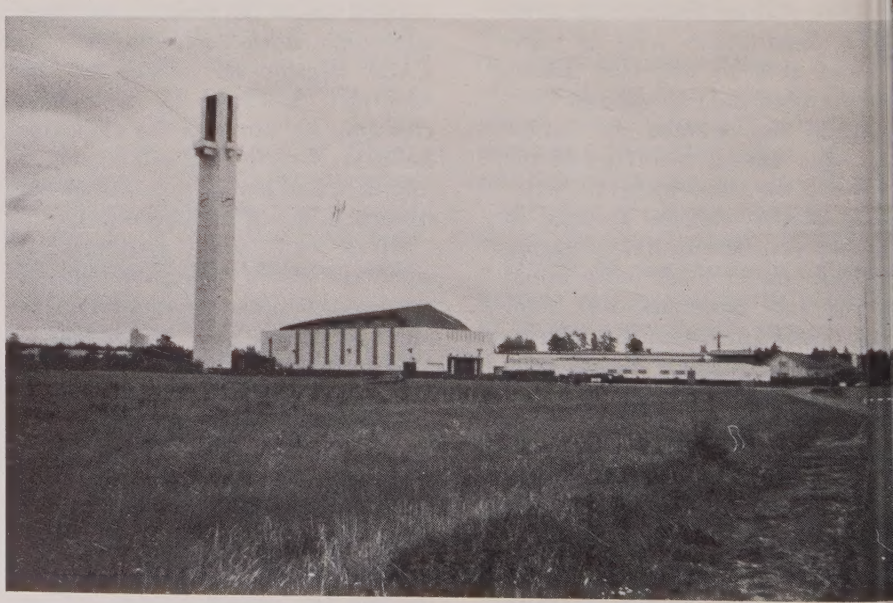
Figure 1. Exterior of church at Vouksenniska. photo by author

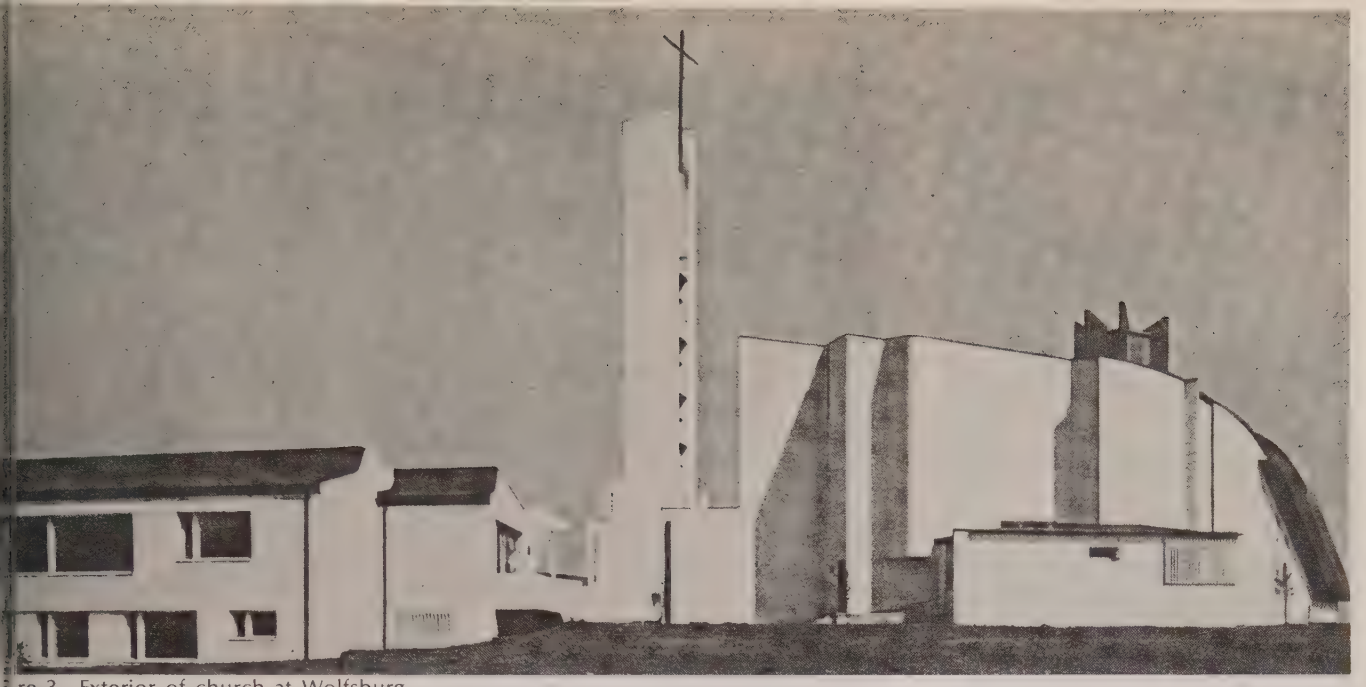
In 1967, while a student at the University of Oregon, I went to hear Alvar Aalto speak at Mount Angel Benedictine College in Mount Angel, Oregon. The college had retained Aalto as the architect for their new library, and he was there to make final adjustments to his design and site plan. Aalto had consented to give a lecture, and after the lecture a question and answer period followed. Toward the end of this period a gentleman rose to ask what was to be the concluding question. Prefacing his question with praise for Aalto's sensitivity to the human condition and excellence in design, the gentleman asked where Aalto found his information and insights upon which to base his designs. Aalto, acutely aware of the place and occasion, simply smiled and answered, "I usually find it in a small black book about this thick!" (He was referring, of course, to the Bible.)

The statement reflects Aalto's belief that "Architecture—the real thing—is only to be found when man stands at the center." Architecture therefore creates a meaningful framework for the actions of man. One immediately senses this attitude in Aalto's religious architecture, and is struck by the dignity his buildings offer to the spiritual actions of the inhabitants. Aalto's churches are architectural offerings to the religious experience: man's relationship with God and the ceremonial acts celebrating that relationship. The framework Aalto creates—or architectural composition if you will—is a subtle blend of architectural and liturgical elements. The altar, the pulpit, the organ loft for music and choir, and the baptismal font are set in an architectonic frame mediated by space, light, acoustic control and materials.

With the exception of several church remodels and one church—all executed in the mid-1920's, the majority of Aalto's religious buildings have been designed in the last fifteen years of his practice. Two churches, the one in Vouksenniska (Fig. 1) and the one in Seinäjoki (Fig. 2), are well known to most architects. But less familiar are several of Aalto's latest designs which include the church i Wolfsburg, Germany (Fig. 3), and th first place competition entry for th church in Zürich-Altstetten, Switze land (Fig. 4). These two churches re resent more recent developments Aalto's religious architecture. The is one distinction that should be note among the four buildings. The churc in Seinäjoki is a cathedral, being th episcopal see for northern and centr Finland, while the other three are loc parish churches. Thus the Seinäjo church assumes a size and formali that differentiates it from the thre smaller churches. Yet, in studying th four together, we gain a better unde

Figure 2. Exterior of church at Seinäjoki. photo by author.





re 3. Exterior of church at Wolfsburg.
to from: Karl Fleig (ed.), *Alvar Aalto: 1963-1970.* New York: Praeger Publishers, Inc., 1971, p. 156.

ding of the continuities occurring ughout Aalto's religious oeuvre. he first of these continuities in o's churches is the relationship veen the altar, the pulpit and the n loft. Aalto generally creates a ngular composition with the three. altar being the most sacred ele- nt is placed in the center of the position, with the pulpit to the and the organ loft (which he ys elevated for acoustic reasons) he right. The interiors of the rches in Vouksenniska (Fig. 5), fsburg (Fig. 6) and Zürich-Altstet- (Fig. 7) are organized in this ner. Only the church in Seinäjoki 8) breaks this triangular organiza- al pattern by placing the organ loft e rear of the church. It is interest- to note the significance the organ plays in the architectural composi- . Since it is an integral part of the ship service, Aalto has empha- d its importance architecturally. richness it gives to the architec- l framework is easily understood mparing the interiors of the three sh churches with the interior of Seinäjoki church. One liturgical ent, the baptismal font, does not a fixed relationship to this tri-part position. It may occur in a sepa- chapel (Seinäjoki), as part of the composition (Zürich-Altstetten), a sub-space off the main altar (Wolfsburg).

lto is very concerned with the stic tone of the sermon. To insure his spaces have the appropriate

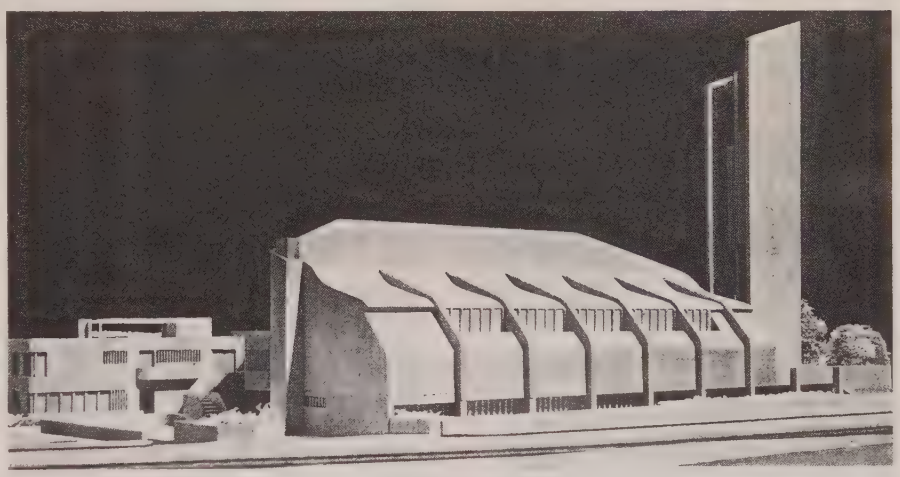


Figure 4. Exterior of church at Zürich-Altstetten.
photo from: Karl Fleig (ed.), *Alvar Aalto: 1963-1970.*
New York: Praeger Publishing, Inc., 1971, p. 177.

acoustic buoyancy, Aalto uses two architectural devices. First, the side walls of his churches are never parallel. They are always splayed: generally more narrow at the altar and wider at the rear (which acts as entry in some cases). Secondly, the wall behind the altar is usually a curved surface soaring into the ceiling plane. This plane acts as a continuous sound reflector to the seating area beyond. These two acoustic devices also serve another, more formal purpose. The combination of the splayed walls and curving wall/ceiling plane, act to create a visual focus towards the altar. In other words, Aalto is creating a perspective with the altar assuming the position of prime emphasis. Thus, as with many of the architectural responses Aalto makes, these elements serve dual or multiple purposes. The acoustic response coupled with the formal intention combine to make a more significant totality. This is one example of how Aalto creates the richness and variety found in his architecture.

Another salient feature of Aalto's buildings is the manner in which he uses light. In the three parish churches, he uses light in two ways. First Aalto establishes the main light source for the sanctuary space. This provides an over-all level of illumination, and creates a specific ambience for the space. Secondly, he uses directional light sources to highlight particular features in his architectural

composition: the altar, the baptismal font, etc. (Fig. 9 shows the altar lighting source for the church in Vouksenniska.)

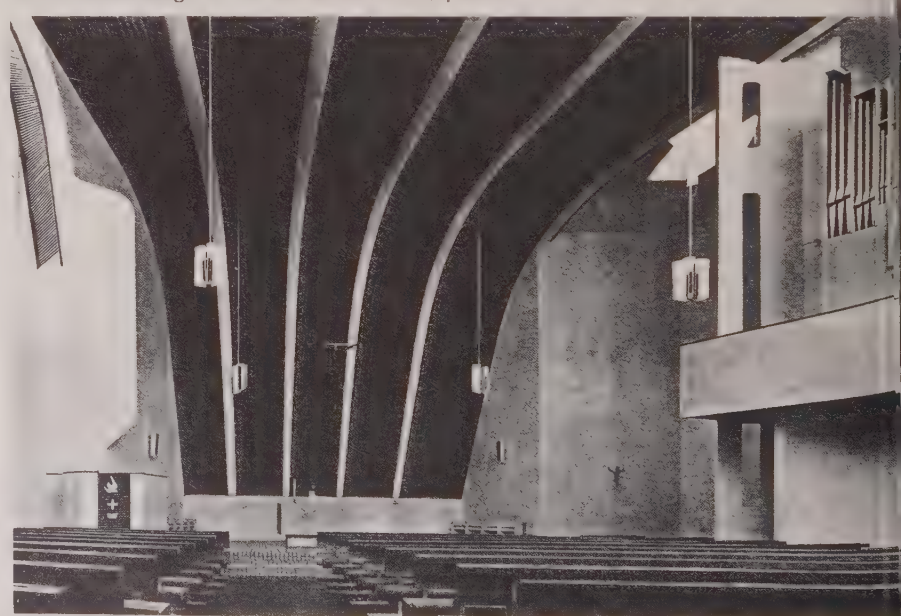
The church in Seinäjoki does not follow this pattern. To reinforce the more formal cathedral-like quality of the interior space, Aalto uses tall windows on the side walls. This produces the high soaring effect associated with a cathedral space (Fig. 8). Aalto uses stained glass sparingly, and mainly as an accent within the over-all window composition. Occasionally, as in the chapel in the church in Seinäjoki (Fig. 10), a stained glass window will comprise the entire light source for the space. The reason for this absence of stained glass is twofold. First, Finland is dark during the long winter months. Stained glass would render the interiors totally dark, while clear glazing would permit whatever light existed. Secondly, Aalto is following historic precedent. Historically Finnish churches have not used much stained glass. Only the churches of the period of National Romanticism (as witnessed in the churches by Lars Sonck) used stained glass throughout. The early vernacular churches, the churches executed in the classical revival style, and the modern churches all use clear glazing with little or no stained glass.

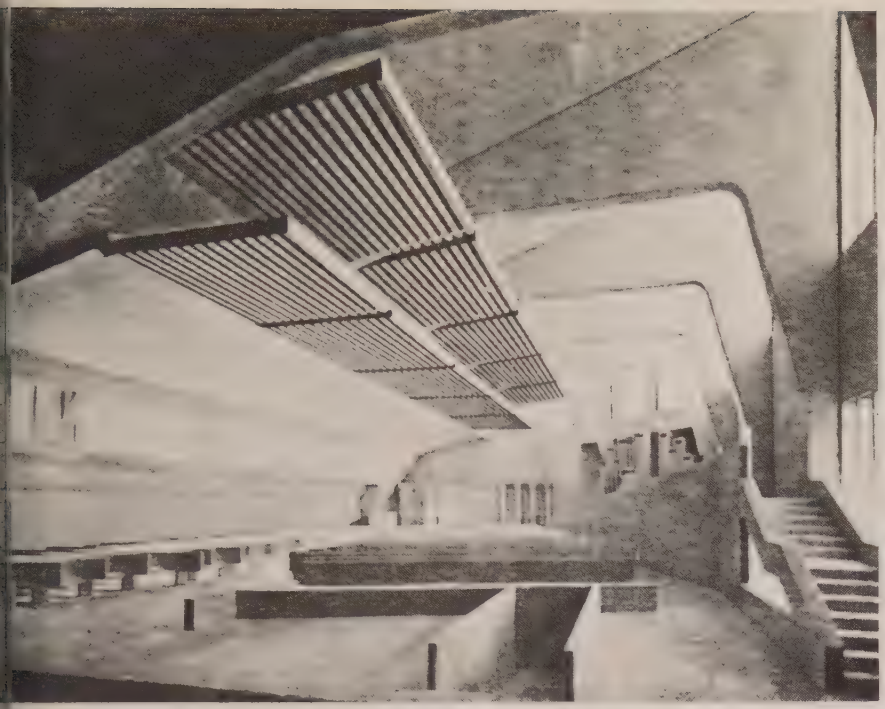
The materials and colors Aalto selects for his spaces also reinforce the architectural framework he creates. In a majority of the churches, the walls and ceilings are painted white. Recently in the church in Wolfsburg, Aalto introduced a wooden ceiling. The ceiling of the church in Zürich-Altstetten makes use of wooden planes used as directional elements. These planes are for acoustic purposes also. The flooring materials act as space and activity definers that further enhance the architectural composition. The sanctuary floors are of natural stone or red tile, while the altar is generally white marble. This use of marble further accents the altar as the most sacred place in the church. This simple use of materials allows for the color accents to be provided by altar clothing in the various liturgical colors, and by the ceremonial acts of the worship service. The relative simplicity of Aalto's interiors, as with his use of light, is consistent with contemporary trends in Finnish church architecture.

Figure 5. Interior of church at Vouksenniska.
photo by author.

The churches Aalto designs are usually part of a larger religious complex—such as a parish church. These supporting facilities contain the necessary offices, meeting rooms, music rooms and so on. In certain churches there may be a restaurant or physical exercise facilities. This reflects Aalto's and his clients' view of the position of the religious complex within the community. Th church with its supporting facilities intended to form an integral part community life. This is evidenced wi the church at Seinäjoki, as well as wi more recent churches by Aalto, by th fact that the religious complex is pa of a larger governmental and cultu center. To codify this relationshi Aalto always designs a free-standi

Figure 6. Interior of church at Wolfsburg.
photo from: Karl Fleig (ed.), *Alvar Aalto: 1963-1970.* New York: Praeger Publishers, Inc., 1971, p. 160.





ure 7. Interior of church at Zürich-Altstetten.
oto from: Karl Fleig (ed.), *Alvar Aalto: 1963-1970.*
N York: Praeger Publishing, Inc., 1971, p. 181.

Figure 9. Interior of church at Vouksenniska, view from altar. photo by author.

lfry for his churches. The belfry s as a visual symbol, a landmark, both the church and the commu- y.

The unique aspect of Aalto's church hitecture is that while the architec- al forms depart from the traditional, ey successfully meet the traditional quirements of monumentality, the eation of sacred space and the image of sanctuary. But Aalto's is a subtle monumentality: a monumentality that dignifies the religious acts of man, without overpowering them. This is a result of Aalto's sensitivity and understanding of the programmatic requirements of religious buildings: worship, prayer, music and singing, the liturgical elements, the image of sanctuary, and the position of the religious building within the community. All of these are combined into a meaningful architectural framework to house the religious experience. Aalto's church architecture represents the work of a consummate architect—an architect who believes architecture is an affirmative act that celebrates the spiritual needs of man through a responsive architecture. ■

ure 8. Interior of church at Seinäjoki.
oto by author.

Figure 10. Chapel at church in Seinäjoki. photo by author.

Environment's Influence Upon Man*

by
M.T. Harrison
Director of Facilities
Cummins Engine Co.
Columbus, Ind.

The theme of this GRA Conference is "Environment's Influence Upon Man"—so you must want to know what influence all of this architecture has on the citizens of Columbus, Ind. I wish I could provide the answer with a few facts and statistics; however, "influence" is something that cannot be measured. You can only see how architecture influences people by seeing each facility in action and the response from the people.

This afternoon you had a tour and listened to an organ recital in one of the great Columbus churches. You have also toured another, and listened to some comments about a third. Tomorrow morning you plan to attend a Sunday morning service in another great church. Tomorrow's visit will help you better to see the influence upon people; however, the action goes much further than that which you will see in your brief visit.

Before attempting to convince you of this, I would like to tell you something first about the people of Columbus. Next I would like to tell you how architecture is achieved in this community. Then we will see the extent, if any, of influence it has on the citizenry.

Who is the citizen of Columbus? A sleepy little community of 30,000 in the middle of the Corn Belt, it is a city of wealth and talent—but wealth not as you normally think of it. It is not just enjoyed by a few. It is distributed among a higher percentage of the population than is true in the average community.

Talent—it is distributed among a greater cross-section of the population than one can envision. We might say that this occurs as a result of business and management—but this is not entirely true. There is a higher degree of talent in the farmer, in the normal white collar worker, and among the laboring group in this community than most.

Why is this true? Perhaps it is due to exposure. I am never surprised if I see the management of a firm playing golf with the office mail boy. The city is structured this way. Where else could a person play on one of the leading golf courses in the country for $165 a year? I regret using this particular illustration—architects are seldom golfers, and I never see my preacher on the course.

We also have some people that are typical of most communities. We have blighted areas, hungry people and minority problems. Maybe not as many as in other areas—but they are with us. Some of us in management think that excessive wage demands should be curbed. Others of us in labor think profits should be limited.

We have some farmers who think the price of grain should be protected by law until soybeans go above $ bushel as they did last week.

We have some well-to-do moderate income, thoroughly bo housewives.

We who are old enough to be m bers of the institutions have child who ask too many questions; becc irate students and some may e have participated in an univer demonstration.

In summary, among the peopl this county, we have wealth are not without poverty; we h much talent but are not devoid weaknesses.

We find this somewhat diffe cross-section of people to be v intolerant. This is especially true architecture. They are either into ant of good design—or are very in erant of bad design.

Members of the clergy, how m self-ordained ministers are preaching in your community? I wo guess very few. Yet everyone of typical Columbusites I have been t ing about is a self-ordained archite

Why not? Everyone is educate architecture. As a first grader, I ca home from school the first day fr art class with a drawing of a buildin I think a house, with a chimney smoke coming out. I helped my fat build a garage, so I am also wit knowledgable self-ordained desig and builder.

With these kinds of people Columbus, the great architecture only been achieved because of quality of the architects working w a receptive client. Each is require a member of that team, but it has been easy.

Much has been said about people—now let me say someth about the buildings that have be hard to come by. In 1871, the Co house was built with many fe headaches than the Courtho Center was today. There were fe critics and at that time the constr tion industry was not as fouled up it is today. With all our technologi improvements in the construction dustry, I predict that if we were to du licate that building today, it wo take three to five times as long to bu at fifty times the cost. However, great as the old Courthouse is, would never be duplicated for t same use.

The environment is changing

*Address delivered at GRA Regional Conference, Columbus, Ind. October 1974.

st Christian Church
el Saarinen

North Christian Church
Ero Saarinen

ickly that our buildings must ange with it. Do you see farmers ilding the great old barns they conucted 200 years ago? I am sorry to e them go, but they are impractical. f the great schools built in Columis 20 years ago were designed today, y would be different. The methods teaching are different. Just visit e Schmitt School by Harry Weese ilt in 1956 and the Fodrea School Paul Kennon built in 1974. In inistrial architecture we are concenting on the design of a building for ople that will work.

The design of a church is a great allenge. It can and should be one of e most significant buildings in any mmunity. It has the opportunity to ve the most lasting impression on th young and old.

I hope you realize that each of the ee churches you visit has acmplished just that. However, urches should be more than monuents within the community. They st work. We must define the role the church before we consider a sign to make it work.

We have churches whose congregans think, "The church should stick religion and keep its nose out of the mmunity life"—and there may be me here tonight who feel this way. If that is the church's role, you could sign the typical, ordinary (not great) urch of 100 years ago—sanctuary, a w classrooms, stained glass windows, and a center aisle with red carpet. As in the purchase of an automobile, you might get some options as a baptismal font or an organ.

Tomorrow morning you will attend the North Christian Church service. The very appearance of this building says that something quite different—and more significant—is intended to go on there.

It does have a sanctuary.

It does have classrooms that are multipurpose.

It does have an organ—not only to play a quiet hymnal, but one that can and does provide a challenge for great musicians to give outstanding recitals.

It does have a baptismal font with all emphasis on the participant.

It has no center aisle, no red carpet, and no stained glass windows.

But it has many of those optional extras that are necessary for this church to carry on all aspects of the church life in the community. There is scarcely a day that something isn't going on in the church as it carries out its community role.

Now I should like to refer again to people. Why did our earlier student demonstrations occur at the universities? The fact is that the universities had been living in a seller's market for 30 years, and in many instances, they had been poorly managed. None of us was happy about the demonstrations, but I am confident that the schools are stronger today as a result of listening to youth.

Why is labor demonstrating and why are there so many labor and management problems? Primarily it is because today's work force has a higher degree of intelligence, and there is much confusion about whether to follow management or union—or not to follow either. Workers today ask better questions and demand better answers.

Similarly, we who are parents can expect to be asked many questions by our children. These should be answered much more carefully than was done by our fathers and grandfathers. An illustration: "Why do I have to go to church?" The answer used to be, "Because I said so." That may work as long as children are at home—but as soon as they leave, they stay away in droves.

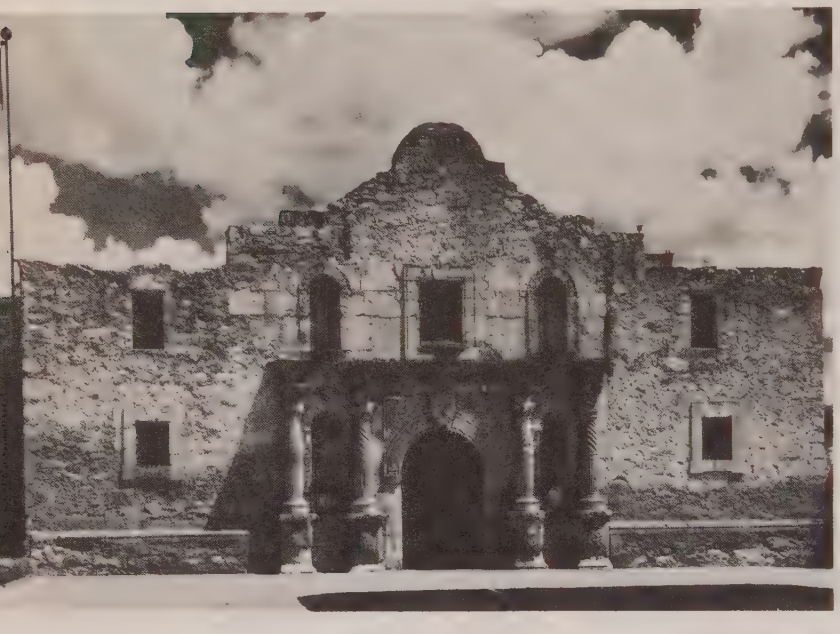
Today we see demonstrations against the church—not marches or strikes; it is much simpler and much more subtle. It is reflected in a drop in attendance and a decrease in contributions to the church.

It may be that my generation's teaching was inadequate. We were not prepared to answer our children's questions fully. Perhaps our answers were inadequate because the role of the church was—or should have been changing so rapidly that we weren't prepared to respond properly.

Cont. on p. 29

1975 National Interfaith Conference on Reli

The 1975 National Interfaith Conference–convened by the Interfaith Research Center, representing the Guild for Religious Architecture, the Commission on Church Planning and Architecture, the Liturgical Conference, the Union of American Hebrew Congregations and co-sponsored by the American Society for Church Architecture, the Federation of Diocesan Liturgical Commissions and the Texas Conference of Churches.



Highlights of the Conference Program:

1. A discussion of such topics as: "Urban Humanism—City as a Symbol of Human Continuity"; "Religious Institutional Response to Urban Humanism"; "Is There a True Role for Art Today in the Religious Community?"—by informed and challenging speakers.
2. A river boat cruise to Ursuline Convent, built in 1851—tour and exposition of its restoration to a craft center.
3. Luncheon at the San Jose Mission—Mariachi Concert—and an address by Archbishop Robert Sanchez, Santa Fe, N.M.
4. A walk through the redeveloped King William Street area.
5. A visit to the Margaret B. Parker Chapel at Trinity University.

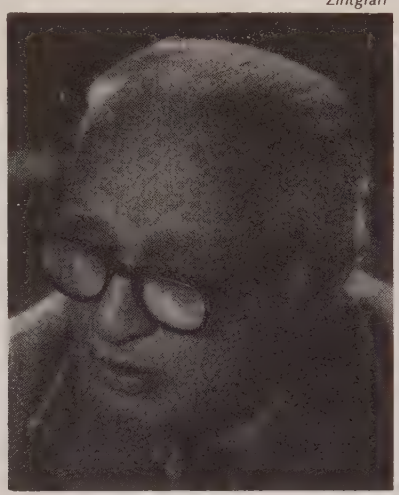
d Architecture San Antonio, Texas — April 14, 15, 16

Hilton Palacio del Rio

How can religious structures serve the general good of society? How should religious structures relate to the world of nature? How should religious structures relate to the urban scene? How can religious buildings help to unite communities? How can diversity also be served? In a transient and changeable society is durability a virtue? What value do we put on beauty in contrast to utilitarian values?

These are the questions which confront thoughtful designers and concerned religious leaders—and it is to questions such as these that the 1975 National Interfaith Conference on Religion and Architecture will direct itself.

Zintgraff



O'Neil Ford, FAIA, principal in the architectural firm of Ford, Powell & Carson, San Antonio, Tex., will speak at the closing session, Wednesday evening, April 16.

Harry Ransom, editor of *The People's Architects,* has said of him:

"O'Neil Ford centers his practice on architecture in San Antonio, Tex., but his projects extend throughout the U.S. and abroad. . . . He feels that it is through the marriage of many elements—site planning, construction and methods of building, sensitive use of materials, the contributions of related arts—that a distinctive architectural expression emerges. For him, architecture is 'that art of building spaces which are to be used—and doing it tastefully, decently, and with a strong idea.'"

Peter Smith on Post Religious Churches*

Since the liturgical movement, church architecture has been thought to be alive and well. But is it? The demythologisers have gone through the New Testament like an aperient.

Extraordinary manifestations like "process theology" are so radical as to strike at the fundamentals of Christianity. But everything stopped short at architecture, which has remained, to a large extent, the threshold to unreality. Indeed, in some respects it has been used to compensate for leaps forward on the theological level. So it seems to me that church architecture is ripe for myth stripping.

The ultimate myth which is still prevalent concerns the concept of the "holy place." For, cutting across denominational boundaries is the belief that, within the hallowed walls of a church, god is rather more present than in the secular world outside: the sacred environment manifests a higher density of deity. The key to this privileged architectural status lies in the little liturgy performed at the consecration or dedication of the building. Once the requisite words are spoken, it becomes a "house of god."

We live in an age which acknowledges the force of environmental determinism. From the evidence offered today by psychologists, it is now possible to understand how people can stomach the revolutionary demands of a mythless gospel. It is because the architecture discreetly but continually irradiates the ancient messages of magic. Words come and go, but the architecture remains. Words may cause a ripple on the intellectual surface, but as long as the architecture continues to sooth our primitive aches and yearnings, the sword of the spirit is effectively kept in its sheath.

Contemporary church architecture is ambiguous and, in many cases, a positive barrier to perception of New Testament christianity (as opposed to Old Testament christianity). This ambiguity or inconsistency stems from the age of the emperor Constantine, who just managed to be the first christian emperor.

After the turn of the fourth century, Diocletian did a really effective job in exterminating the church, which was saved from complete demise by the timely demise of Diocletian. Shortly afterward, Constantine eased himself into the seat of empire, and at once expresses a sympathy for those extraordinary christians who had such a remarkable way of dying. In 312AD, he concluded the "peace of the church," and soon afterward christianity became the established religion of imperial Rome.

This had the effect of causing many people suddenly to see the light. Christianity never really recovered from its overnight transformation from a clandestine, illegal faith of the few to the pomp ridden, imperial religion of the many. Some have summed it up as "the kiss of death."

The influx of converts and conscripts generated a major accommodation problem throughout the empire, for christianity was a congregational religion, unlike most mystery religions. Since the few churches built in the third century had been obliterated by Diocletian, it was a case of starting from scratch. An appropriate prototype had to be found which was based on a ready-made symbolic programme consistent with the inflated self image of political Rome. The only suitable precedent was Solomon's temple.

Though this had been destroyed by the Romans, its symbolism was deeply etched into history, and so the idea of the holy temple with its climax of the holy of holies was transposed into a new key. But the tune remained the same—and it was a thoroughly pagan tune. For this reason, fourth century church architecture established a genetic code for future building which tended to undermine some of the fundamental tenets of the ministry of Jesus Christ.

The New Testament clearly depicts an alternative to the temple centred priest dominated side of Hebraic religion. For there was another side, the pure thin light of the prophets whose only artifact was the mobile tent of witness. In the days of the incarnation, the priests had a firm grip on the situation—a grip which tightened in the attempt to annihilate the "son of man." In the face of this situation, Christ assumed to himself every function of priest and temple. Holiness became a quality of life instead of an attribute of object or environment.

For Christ represented the perfect meeting place of the sacred and secular: and this participation in the divine reality became the privilege of the heirs to the incarnation, the established church. All this was without benefit of liturgy or sacred place. The decisive occasions which forged the christian reality took place in commonplace locations: a stable, a river, an upstairs room, a hill and a cave.

If it is true that Christ was the instigator of a new age, embodying a leap forward in human evolution, then all those things which hark back to the old religion, loaded with the symbols of an obsolete god, must undermine the gospel. Historically architecture bears much guilt in this respect.

No one has more admiration than I for the achievements of the builders of the middle ages. They created a magnificent new language in which they articulated the symbolism of the sacred place. The beautiful myths of divine light and sacred geometry inspired breathtaking architecture. But they were myths—totally convincing patterns of unreality.

*Reprinted from the Journal of the Royal Institute of British Architects, May 1974.

o this day, for most people in ope, church design is dominated gothic architecture. It is the defini- style to which reference is still de either directly or obliquely. A lding like the roman catholic rch of Hemel Hempstead dresses the gothic style in a skintight neer of modernity. Murray & guire were much more subtle at Paul's, Bow Common. Even so, message of the internal colonnade ointed arches is abundantly clear.

he other aspect of mediaeval de- which lends itself admirably to modern interpretation is stained ss. The design may be abstract, h the glass set in concrete instead metal, but it remains an ambiguous of the sacred place. At Sacré eur, in Mulhouse, colored glass is fined to a narrow band at dado ght, but even this extreme reti- ce is enough to convey the atmos- ere of "holy ground." In the church St. Pierre, Grenoble, colored glass concrete (beton-glas) forms a com- te band between wall and roof—a ok no hands" device, which is still inner with architects.

hose who design churches will w how insistent is the demand ave some stained glass in the com- sition. But only those who refuse really experience the force of emotional attachment to this deep ted sign of the house of god.

In the mediaeval design program, ned glass was a means of admitting divine element of light into the red environment. At the same e, it was upgraded by being ored, and given a didactic role e confined to sculpture. The next ge in the development of light as symbol of the divine presence urred in the baroque period. Light, ally from a concealed source, was ected on sacred objects or zones, lying the intensified presence of l. This technique has received a v lease of life since 1945.

The liturgical movement helped to establish the case for the single room worship space. Few now dare to build a chancel. Other means had to be found to define the sacred zone, and the most usual method is to concentrate light on the altar. The effect is enhanced if the congregation area is starved of light. How this works can be seen in St. Pierre, Grenoble, which manifests a positively baroque light gradient.

The message is driven home with even more emphasis if light is also associated with height. Few modern churches manage this combination more effectively than Sacré Coeur, Mulhouse.

The sacred zone may also be defined by being elevated above the congregation—a little touch of the sacred mountain. Invariably, the status of this central place is underlined by enrichment and decoration. Historically, this enrichment has focused on the baldachino, a splendidly pagan throwback. Many recent churches express variations on the theme. From an architectural as well as a theological point of view, St. Paul's Bow Common, has been mutilated by the later addition of a baldachino, which is why I have refrained from illustrating it. Sometimes a suspended corona serves to express the same symbolism.

Not only do these devices conspire to establish the myth of locational holiness, they also confer "ex officio" sacrality on all who are permitted to perform liturgical acts within the "high" place." So the hierarchical element in the ecclesiastical structure is discretely reinforced. (The New Testament supports lateral differentiation within the people of god, but it has pretty blunt things to say about vertical hierarchies.)

Altogether, churches say as much about the people who build them as the god they purport to honor—perhaps more. From abundant architectural evidence, it is indisputable that, in the modern architectural sphere, one foot has been kept firmly within the old dispensation. This proves an effective anchor against leaps of faith.

By now, it should be clear that I take my stand with prophets like Dietrich Bonhoeffer, who believe that Christ came to admit the post religious age. Religion is an externally imposed system of dogma and symbolism which, being manmade, inevitably develops myths about the nature of the god-man relationship. Christianity is the antithesis of religion, being a pragmatic, contingent, dynamic relationship, ever changing and adapting to new situations. Its aim is to extract from every event the maximum potential for good, under the impetus of the holy spirit.

At any time, then, christianity is radical and revolutionary. It is bound ultimately to be at odds with ruling bureaucracies, since it acknowledges only the internal rule of the spirit—something which does not belong to Caesar. So the very concept of an "established church" is another bit of doublethink.

That should be enough credo both to generate a good bit of ecclesiastical adrenalin, and to provide a starting point for post religious church design. At first, this line of thought may seem to contain a contradiction, since it might be argued that buildings devoid of the aforementioned symbolism no longer qualify to be called churches. Maybe that would be a good thing, since the confusion inherent in the term "church" has served only to cloud the issue. It should be reserved for the "ecclesia," the whole people of god, the new priesthood. But we must not change too much too quickly.

Since all buildings symbolise something, we must make sure that, in terms of church buildings, the symbolism is right. By that I mean that

Cont. p. 21

A COMMON LINK

This is an advertisement for the best linking/stacking chair in the world.

The two cathedrals also featured in this advertisement-York Minster, England and Washington Cathedral, Washington D.C.-are separated by 1300 years and 3000 miles.

But they have at least a common link-each Cathedral chose our chair.

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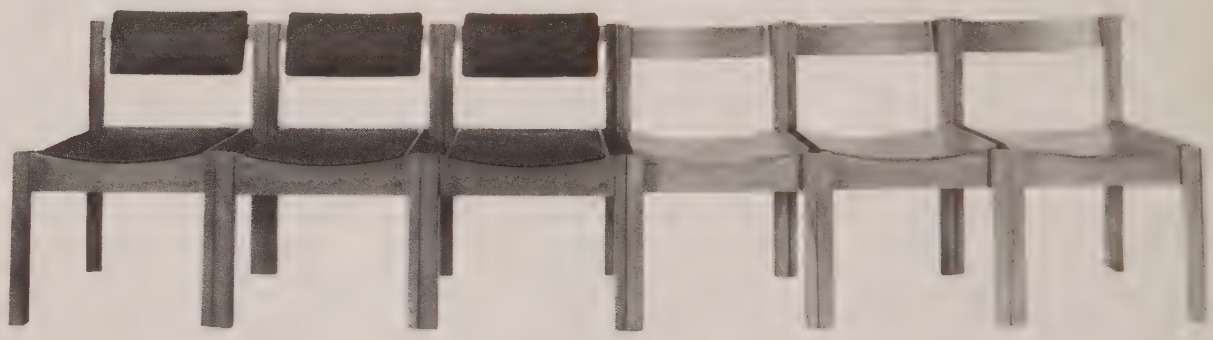

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. from p. 19

ıould be grounded in New Testa-
ıt reality. In the very broadest
ıs, this reality has four facets
ch affect the architecture of the
ple of god.

Christians are commissioned to
, and in contemporary urban
ations, this has enormous implica-
s. In their design, churches should
every support to the caring job.
re is no reason to believe that
e will be any fall off in the casualty
in urban society. Indeed, it may
n reach crisis proportions, which
stretch to the limit the church's
acity to care and heal.

Christianity is a matter of group
erience. There is a mystical quality
he fellowship of those associated
ıe name of Christ: the *"koinonia."*
fact of christian experience may
reinforced by the shape and form
ıe worship space. Plan and section
give discreet support to the idea of
mily in which there is total equality
which focuses on the presence of
ord.

3. In the past, church architecture has tended to express the master rather than the servant. In the middle ages, when christianity was monolithic, the all pervading cathedral expressed the spiritual, political and economic reality of the day. The gothic image of dominance still reverberates in miniature modernistic new Jerusalems which are light years removed from the lord who washed the feet of his disciples. The tone of church design should be dynamic humility.

4. Christ was the ultimate secular man who steered clear of all religious appellations. The community accorded him the title "rabbi," which simply meant "teacher." In his life style there was no division between the sacred and the secular, and the scribes and pharisees who exploited this division received frequent verbal lashings. It follows that a community which claims to follow Christ should express itself through architecture which is as secular and as sacred as schools and shopping centers. A "church style" implies a stylised outlook, which is incompatible with an emergency faith, living to optimise the passing minute.

The effectiveness of the church has been undermined for centuries by an inability to accept the New Testament head on. So much of its heritage has now become a millstone. It needs symbols, but it needs new ones; many of the traditional symbols have become case hardened, no longer conveying the mind to a reality above and beyond themselves. The demythologisers have done a good job on the Bible. Sometimes zeal outstripped judgment. Some may think that the same has happened in this attempt to demythologise church architecture. After all, it is the last remaining sphere in which architects can exercise their full design agility, as witnessed in St. Jean, Grenoble.

But contemporary church design requires great discipline and restraint—as much, for instance, as in low cost housing. It too has a yardstick: the life and teaching of its immanent lord. ■

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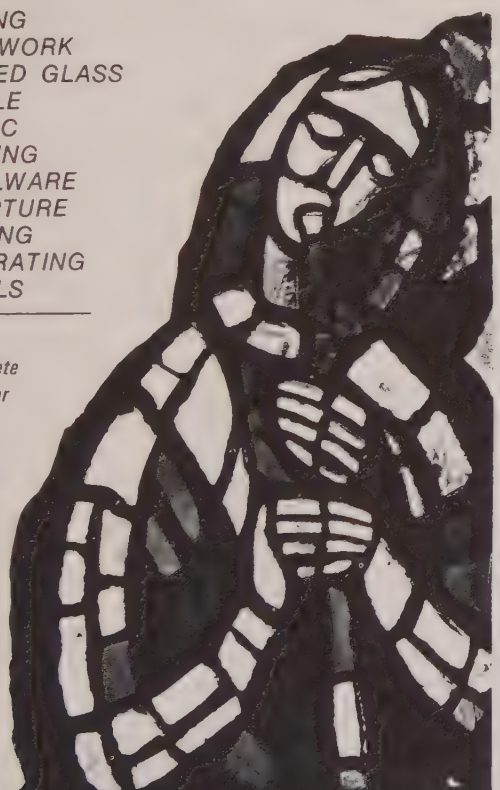

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Cont. from p. 9

Lutherans. The Lutheran Church in America now has a small and new "architectural department," which, under the part-time leadership of the Rev. Frederick A. Marks, is just beginning to function. The Southern Baptists stand alone in sponsoring a full Department of Architectural Counsel.

The GRA Is A Rallying Point

All this means that the *Guild for Religious Architecture remains one of the few national rallying points for those who are concerned with corporate interest in what is happening to the processes and the opportunities inherent in the erection or remodelling of buildings for worship and work.* On a regional level, the American Society for Church Architecture is being helpful.

The basic thrust of these groups is not, as one might expect, based solely upon a unilateral exploration of architectural forms, but rather upon a study of the forces which underlie the *need for* and the character of religious buildings. Architecture is, or should be, the end result of satisfying programmatic projections. Let's take a look at some of these.

Forecast of Forces

In response to a research grant made by the United Presbyterian Church, USA, Dr. Roland Tapp has posted the results of an extended survey which indicates that we may anticipate many changes in the politics and policies in the Christian Church in the U.S. in the near future. Some of these prophecies are listed here:

1. The (Protestant) church will go through a Fundamentalist-Liberal struggle similar to the one of fifty years ago. It is basically psychological, although it appears to be theological.

2. There will be a gradual but steadily increasing trend toward closer cooperation, if not actual merger, at practical levels with Roman Catholics. This cooperation will be most fruitful as it occurs between consevative Protestants and conservative Catholics on the one hand and the corresponding liberal groups on the other.

3. There will be a steady decrease in total membership of the church. This loss may be mitigated by a more knowledgeable commitment on the part of those who do belong.

4. Most church school teachers will be less inclined to see their function as transmitters of the Christian heritage (both doctrine and history), and more as fellowseekers with their students of the contemporary meaning of Christ.

5. There will be no more single denominational curriculum or program. Whether curriculums of the future will be developed regionally or nationally is not clear. I suspect that there will be several entrepreneurs of the management-consultant type who will develop and market church school education packages tailored to fit individual churches or clusters of churches.

6. The church will give up its tax-exempt status and will allow its property to be put on the tax rolls.

7. There will be less emphasis on foreign missions. Something in the nature of a "Christian Peace Corps" may be possible and acceptable to disadvantaged countries. But any full-time evangelistic effort will be neither supported at home nor tolerated abroad.

8. The number and scope of "lay academies" will increase in this country and abroad. They will be interdenominational.

9. There will be very few denominational seminaries that remain isolated from the university complex. No new denominational seminaries will appear. Some additional mergers will take place between Protestant and Roman Catholic seminaries.

10. The most important and visible theological trend will be away from the doctrines of Transcendence and Immanence and toward a doctrine of Panentheism (the doctrine which states that God includes the world as a part, although not the whole of His being). This will be most important for the scientifically trained and it will also open the doors to a more sympathetic understanding of Eastern religions.

11. The interest in religion (and Christianity) will continue to increase on the part of college students and the 18-30 age group in general.

12. There will be less interest in separate men's and women's programs at all levels of the church's life. Separation of the sexes simply does not fit into the new sexual mores and styles of living.

13. The breakdown of the author traditionally held by pastor and teae ers will continue. This same lack authority will also hold true for t Bible, traditional doctrines and poli

Insofar as architecture is cc cerned, a point of major significar may be achieved if the "team" a proach continues to gain momentu James Kirk, a staff member of t United Presbyterian Church Natio Board, reports that among churches his denomination recently surveye 24% report the creation of "team of church laymen who are planni worship services which they consic to be meaningful. This transfer leadership from the directorial rc of minister and choir director to gro responsibility may in many respe be the most significant thing whi has happened to the institution church since the vast Sunday Schc movement began sixty years ago.

If we are headed toward a "peopl church where action, fellowship a mysticism play complementary par then as a corollary we must expect at least hope for, "functional" buil ings which can be adopted to us which vary as "secular" and "r ligious" activities blend together response to changing norms.

Are Church Buildings Really Nece sary?

Everyone who believes in God do not necessarily need a shelter in whic to express this belief—or at least n a corporate one. Many believe th communing with the unknown—wit the mystery of life—with God, whatever term one uses—can be don at home, in the fields or on th mountain top. However, architec have little to fear with respect t any inroads on their practice cause by the "House Church." Jay Kessle President of the "Youth for Christ movement, writing in the January 197 issue of Campus Life, has this to say

"Then there's the building. At som point it usually gets pretty crowde in the living room you're meeting in The furniture gets scratched. Some times the people who own the hous are out of town. So you rent a ha somewhere. But there are always con flicts with that too; other people wan to use the building at the same time the rent gets expensive, the facilitie aren't quite right. Ninety percent o these groups build a building withi about twenty years. Other change

e. Soon you have a group that s a lot like the Establishment rch, except that it took twenty s to get there. . .

Why put all that energy into some- g that ends up looking like what tried to escape? *If that's the result, not work on changing the bad gs instead of starting over?* Is the rch meant to be perfect, constant- njoyable, never grating? I don't eve so. . . ."

chnology, The Working Man and Church

here are few forces at work which e more potential meaning to the lity of life within church folds than increasing amount of leisure h technology is forcing upon the king man. This could be good; it d also be dangerous if it exists in cuum. Kirster Stendahl *(Toward Year 2000)* suggests that it would vell to "contrast the Puritan atti- toward work" with the concept of work as a "curse" in Genesis, Chapter 3. Mr. Stendahl believes that while Protestant churches have not been solely responsible for the concept of work as a sacred ethic, they have at least contributed heavily to its being so, and should therefore help to clarify the situation. It is not necessary to spend one's free time preparing to work better; rather free time might be spent enjoying life—or becoming more aware of oneself both as a person and as a member of society.

Why should universities be building Centers for Continuing Education when thousands of church educational buildings are standing idle, waiting for productive use?

The future begins in the present. It is also the product of the past. Several years ago the American Academy of Arts and Sciences created a commission, a task force which—in an interdisciplinary fashion—was to peer into the future, into the magic millennium year of 2000. The resultant *Toward the Year 2000* (Houghton Mifflin Co.) contains, as one might expect, many imaginative conjectures—but it is, on the whole, not as Buck Rogers in its outlook as one might expect from the title. It is stimulating and provocative, especially as it tries to predict intellectual and behavioral attitudes. For instance Kahn & Weiner suggest a circular pattern:

"From (1) Faith and Revealed Truth to (2) Theology and Rationalism to (3) Deism, Scientism and Empiricism to (4) Relativism and Skepticism to (5) Cynicism, Alienation, Anarchy or Nihilism to (6) Opportunistic Factions or War Lords to (7) Charismatic or Messianic Elites or Leaders to (8) Messianic or Charismatic Truth and back again to (1) Faith and Revealed Truth, etc."

It is Kahn's view that there exists in this country a long-term multifold trend which will be increasingly *Sen-*

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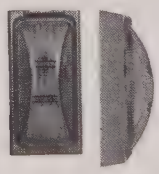

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sate, that is "this worldly, secular, humanistic, pragmatic, utilitarian, hedonistic, etc." The question we might ask ourselves in attempting to predict future human behavior—which in turn affects architecture and particularly religious architecture—is whether the multifold concept has led to "Sensate Chaos," or whether there are indeed other more temperate, more "ethical" forms innate in the human psyche, which tend to restore corporate "order" in whatever form it may from time to time acquire.

The so-called "Christian Ethic" is a case in point. It has been suggested that the sense of ethics may be far more evident in the love and sharing of what the establishment chooses to call sub-cultures, than it is in the institutional church. But the polarization which was evident only four or five years ago as nonconformists (and youth in particular) rallied around ethical and altruistic values (as opposed to the righteous materialism and the "come weal, come woe, our status is quo" institutional church) seems already to have moved from thesis to antithesis to synthesis in some instances. That is, the switch from passive listening to participation, to discussion, to sharing simply reflects a recognition and acceptance by organized bodies of motives which had arisen spontaneously from non-institutional bodies, such as encounter-type assemblies. How widespread this participation movement is, and whether it can reverse or slow the tide of declining interest and support for organized Christian groups remains to be seen.

Toward the Year 2000 also contains projections by Pitrim Sorokim, whose "Scenario of History" is somewhat similar, or at least is not opposed to Kahn & Wiener's circular pattern:

1. Sensate Chaos
2. Increasing Polarization
3. Crisis
4. Ordeal
5. Catharsis
6. Charisma
7. A New Religiosity

One could read into these behavioral projections any number of interpretations. Here are mine:

1. Sensate Chaos (Viet Nam War)
2. Increasing Polarization (In 1969 increasing polarization between youth, state and church was predicted. The trend now has been partially reversed.)
3. Crisis (Inflation vs Depression)
4. Ordeal (Exhaustion of workman's compensation funds, strikes, riots)
5. Catharsis (Adjustments to new life styles)
6. Charisma (Restoration of Moral and Ethical Values)
7. A New Religiosity (The church as a metaphysical-political-religious force, a reincarnation of the impulses of Medieval Crusades)

I think it is important to note in both of these death and re-birth syndromes that they have ended not on a theme of Nihilism, but in one case on "Faith and Revealed Truth," and in the other on "A New Religiosity." In the event these two suggested conclusions may be a bit too esoteric for normal acceptance—especially by those who are not religiously oriented—it should be noted that the American Academy of Arts and Sciences is a highly interdisciplinary body which views religion only as a part of larger concerns (i.e., it is not biased *toward* religion).

A Godless Society?

Anyone who is concerned with t
future of the institutional church c
not avoid speculation as to whet
in the year 2000—or sooner—we
headed for a Godless society such
exists in Russia—where the worl
largest Baptist Church exists as
barely tolerated sub-culture. As far
I can tell, prevailing educated opini
in this country does not point in t
direction. There seems to be am
evidence that religious, aesthetic a
intuitive modes of living in the U.
will not change suddenly, but w
reflect gradual response to n
knowledge and to new re-alignmer
Unless the church completely fails
grasp the opportunities inherent
these realignments, it could find n
strength in cooperating with grou
who are demanding new persp
tives, rather than quietly accepti
situations decreed by politicians a
or labor leaders whom they no lon
trust.

The simple point is that a comp
society like ours does not change
an overarching flight into the distan
nor by the acquisition of technolo
cal gadgets. It seems highly probab
that "The United States in the ye
2000 will be more *like* the U.S. in 19
than different." (Daniel Bell—*Towa
the Year 2000).*

It may even be possible—unlikely
it may appear—that religion cou
creep back into the government. T
authority for this somewhat optimis
hope is not the editorial column of t
Christian Century, but the March 19
issue of Playboy! This article oper
refers to "a small but growing spiritu
renaissance in Washington" a
"prayer groups springing up like toa
stools" in our capital city. (P.S. Pla
boy doesn't like it!)

Can we, who are in the business
religious architecture, sense a quic
ening pulse, or like some preache
are we "throwing our powers of d
cernment into neutral"?

*2000 A.D. Is Far Away. What Abo
Religious Architecture Next Year? An
the Year After?*

If we are now about to step fro
diagnosis to prognosis, someone
crystal ball will have to be a lot clean
than mine. What effect the Depre
sion, the Democrats, the Republican
the Arabs, the labor unions and go
ernment money policies are going
have on the immediate architectur

izon is obviously a matter of con-ure—but the signs ahead are not bad by any manner of means.

olume-wise there doubtless will somewhat less religious building a reflection of the general level the economy, although giving its are not as one might expect blished in a straight line ratio to me. For instance, Ketchum, Inc. e of the largest of the fund-raising panies), recently published this ement: "Two fund-raising myths claim (1) that you can't raise money recession, and (2) you can't raise ney during a stock market decline. hing could be further from the h. During 1973 and 1974 the Dow es index declined more than 450 nts. During the same period, phil-hropic giving in the U.S. *rose al-st three billion!"*

is unrealistic to believe that stitutional religion" will fade away. . there will of course be substan-changes in the structures of these itutions, but that does not make them less institutional." (Krister Stendahl—*Toward the Year 2000).*

Dr. James Kennedy, pastor of the new (1974) 2500 seat Coral Ridge Presbyterian Church, Fort Lauderdale, Fla. recently told me that it is common knowledge that giving rises during periods of recession. I hope so. His Coral Ridge Presbyterian Church has a 2.7 million dollar annual operating budget.

I think we should remember also that in times of stress there is a tendency to turn toward moral values. Thus there exists the possibility that the church could conceivably be strengthened by whatever unpleasant events may lie in our immediate horizon.

Middle America—that is continental U.S. without New York, California and Washington, D.C.—is still basically conservative, and is still religiously oriented at a conscience level, even if it is sometimes turned off by some of the less desirable artifacts of "organization." The addictive quest for resacralization—especially among the young and medium young groups—could appreciably alter the course of future politico-economic forces, and in turn affect community, and particularly the religious life.

Will churches continue to be built? Of course they will (unless we have a holocaust)! The demand may lessen; many will through necessity be more Spartan-like (this could be good), and the architecture hopefully will be less traditional. Religious building in this country in 1975 remains not too much different from religious building in 1950; in another twenty-five years—by the year 2000—I believe that religious buildings will have matured into somewhat more organic forms. For architects this should be good news.

But I suspect that GOD will be a bit less proprietary.

"Religion with science is lame—
Science without religion is blind."
Albert Einstein

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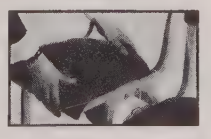

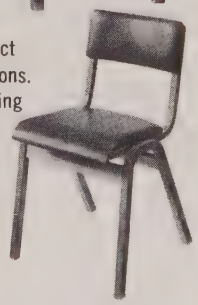

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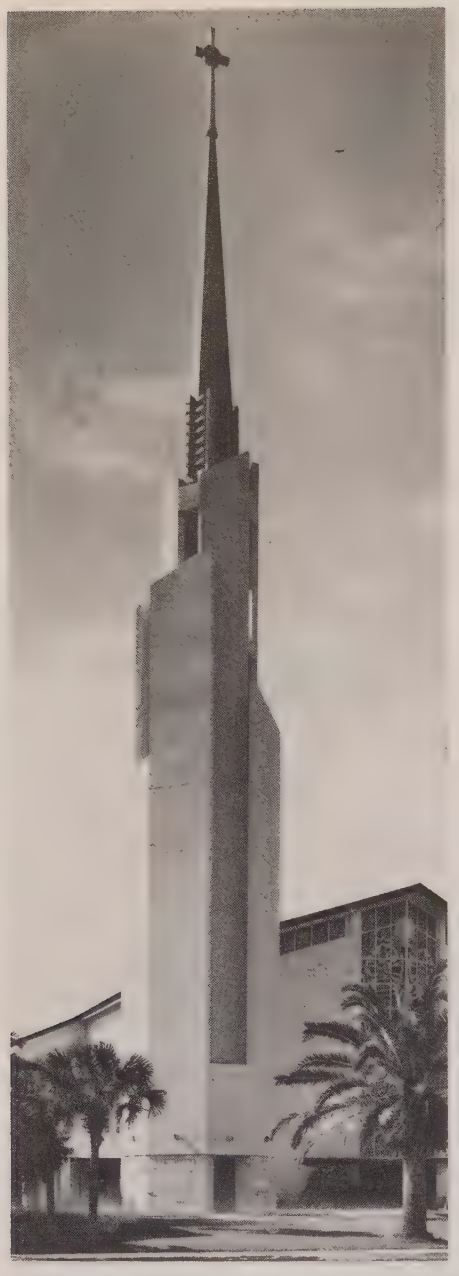

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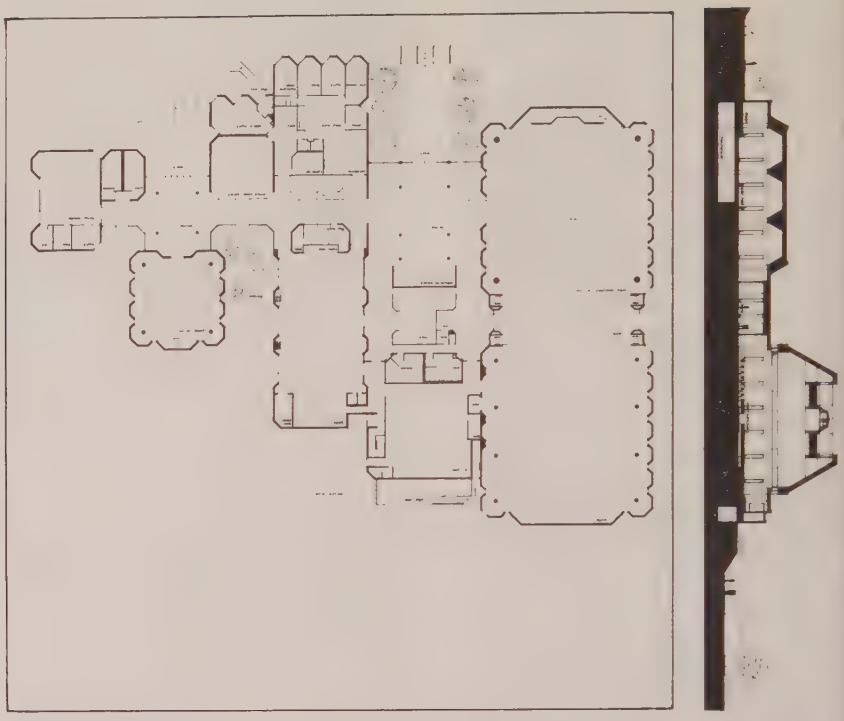


Congregation B'nai Israel — suburban Montgomery County, near Washington, D.C.

Architects: Cohen & Haft, Holtz, Kerxton, Karabekir & Associates
Silver Spring, Md.

Construction will begin soon on the new Congregation B'nai Israel Synagogue Complex in suburban Montgomery County, near Washington, D.C. The 55,000 square foot masonry structure, with its strong vaulted roof form, is designed as a series of religious and social spaces linked by skylit atriums at the entries.

The spaces include a 600 seat m sanctuary, 200 seat chapel, large se hall, serving kitchen, library, classroo administrative offices and a special yo facility.

The main sanctuary is based on the ditional central bema seating arrangem The vaulted ceiling of the sanctuary fl on a ribbon of stained glass, supporte four columns 70 feet on center. The of indirect natural light into the sanct attempts to provide a warm and sens atmosphere which will comfort and ins the worshipper.

Ronald N. And

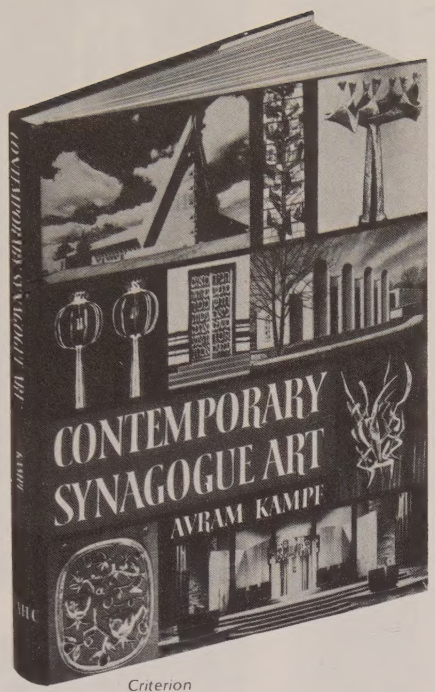
rom p. 5

temporary Synagogue

temporary Synagogue Art by Dr. h Kampf, originally published in 1966 e Union of American Hebrew Con- tions, has entered its fourth printing s again available from UAHC, 838 Ave., New York, N.Y. 10021. The C's Commission on Synagogue Ad- tration announces publication of a brochure on "Selected Books, Ex- , Films, Filmstrips and Lectures in reas of Art, Architecture, Ceremonial cts and Judaica," which is available request.

xible Space in Religious ldings

mplicity, directness, relevance to s, flexibility and adaptability: these he design goals of the building pro- s for new church structures today. of these goals, flexibility is the most rtant. Whatever space is built must flexibility, must be usable for secular ities as well as for religious functions,



Criterion

and must not be the character-less 'facil- ity' so many multipurpose places have been in the past. Economics has been a major factor in this new requirement, of course; but common sense about idle space cannot be ignored in understanding this new approach to the use of religious buildings.

"To design multi-use space which works as well—and is as appropriate for social occasions as for church services is a chal- lenge—of a different order from ringing one's own changes on Gothic or Colonial, but just as difficult, if not more so, to solve satisfactorily.

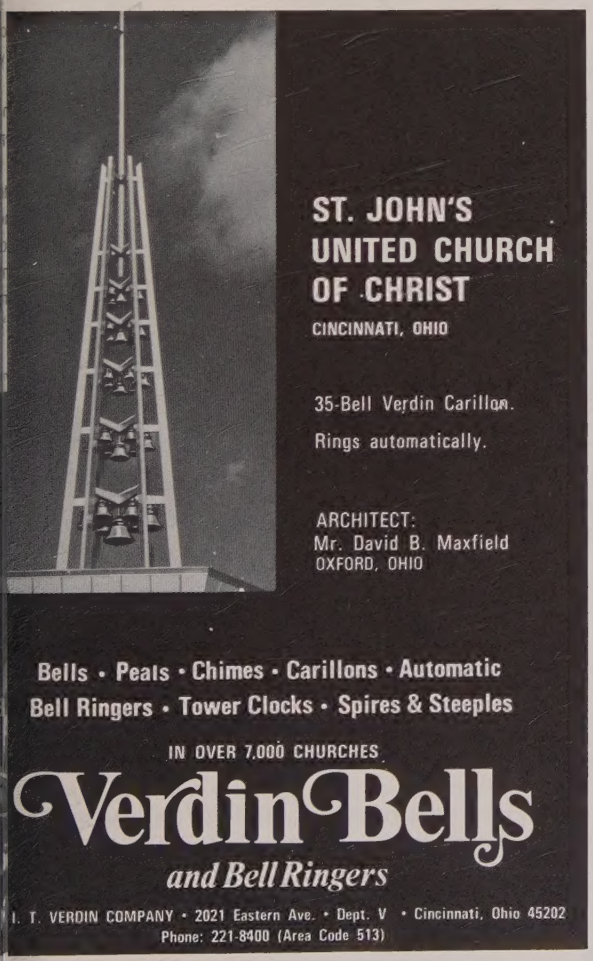
"There is no clear view to the kind of church building that the future will require. But for today, the building which lets the church reach out to the community in service answers more than the monument that stood aside from the community."

Elisabeth Kendall Thompson

Quotable Quotes:

"Today everything is planned, but nothing is thought through."

Pauline Kael, Film Critic
The New Yorker ■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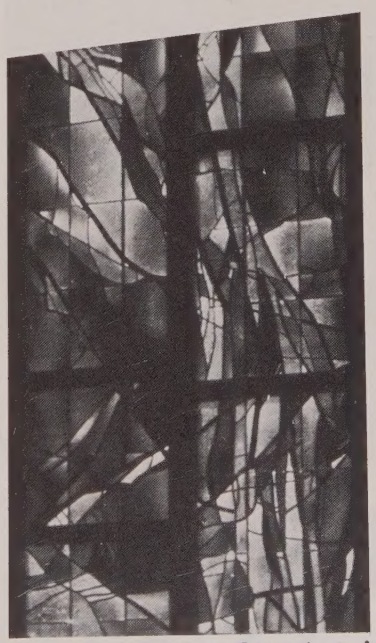

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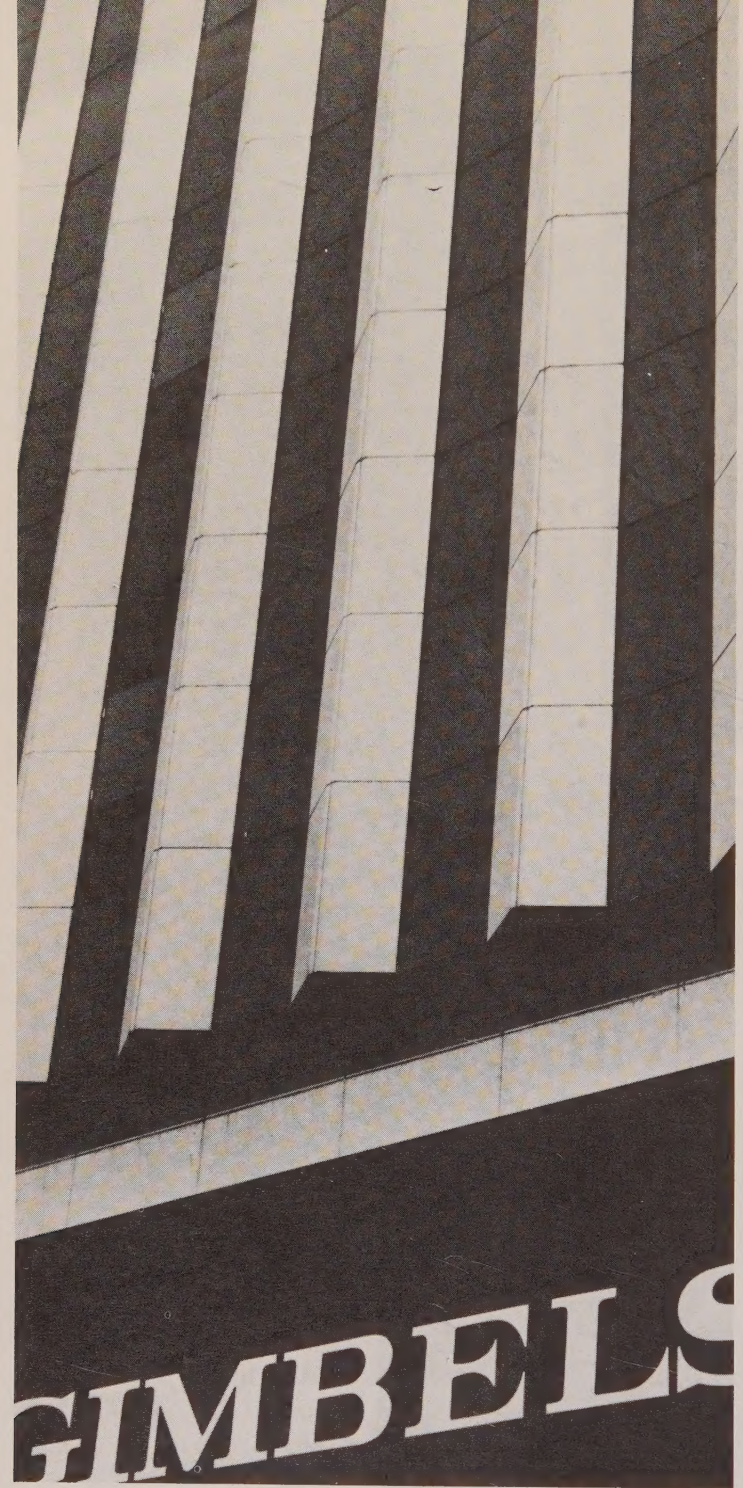

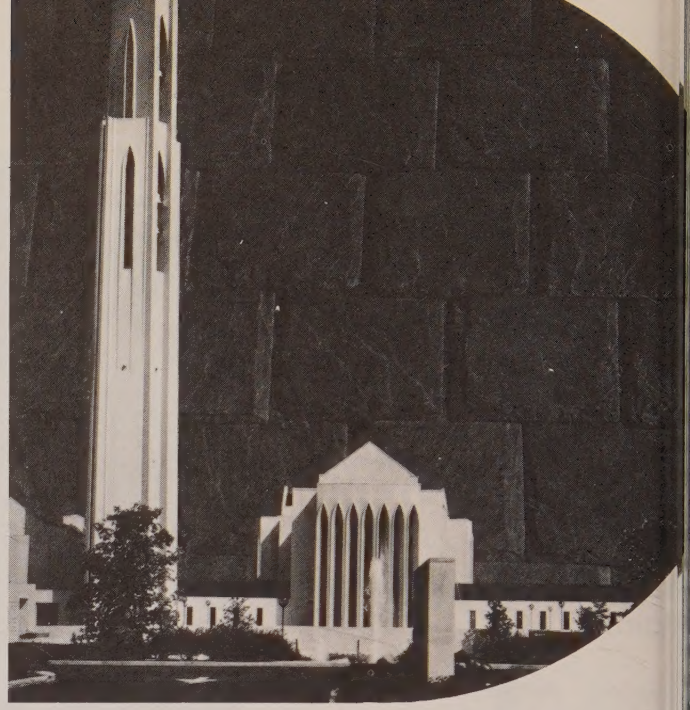

Gimbels East, N.Y. Abbott-Merkt & Co., N.Y., Architects. Photo: Gil Amiaga

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om p. 15

ies and gentlemen, there are professions that I personally d not feel strong enough to pur- one is as a minister and the other n architect specializing in church n.

w can a minister relate to 500 or 100 parishioners, each of whom "boss"? If you attend the service rrow morning, you will hear a n by John Bean. I attend that h regularly—but I cannot tell you pe of sermon you will hear. It be conservative or it may be l. It may be one relating directly eople, or it may relate to the regation's responsibility on some issue in the community. Mr. has parishioners who enjoy and nd each type.

architect who specializes in hes has a great challenge. First, ust be able to work with the ing committee, and this is in itself llenge. His next great challenge e in the restoration of an exist- cility—or in the design of a new y to encompass the many addi- l options to which I have re- d.

ny churches today are used on an average of five hours a week. In business and industry, we expect a similar investment to work from 100 to 150 hours a week. With the increased cost of construction and the decline of contributions, I predict the future will see the joint use of facilities, even through interdenominational groups. Congregations will not be able to afford a facility for its exclusive use. This county alone, with a population of about 55,000 has more than 125 churches—and many of them are thinking about new facilities which they cannot afford.

The buildings which we build reveal better than words the thoughts and convictions of this community. You will be able to see the influence of architecture upon the religious community by observing the complete life of a church for at least one week—and we invite you to do so.

We in Columbus like our architecture. Many of us think we have just begun—while others feel it is time to stop. You will have seen only a small portion of it—just scratched the surface. I hope you enjoy what you have seen and will see. Come back again some time—stay longer—and see if we are making progress. ■

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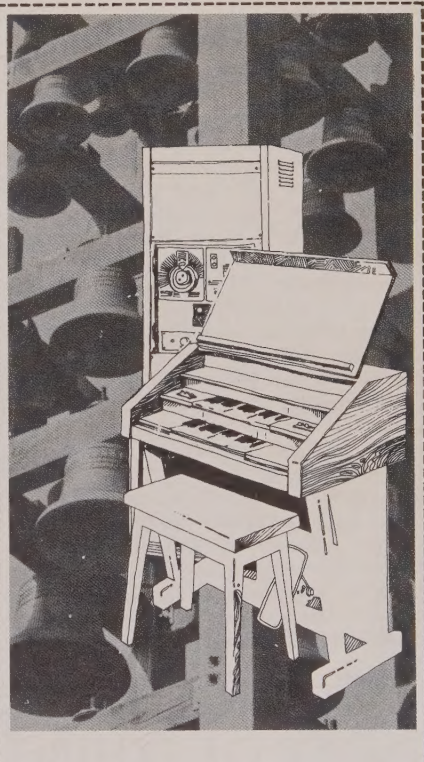

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BOOK REVIEW

Planning Jerusalem, by Arieh Sharon and Associates, Weidenfeld & Nicholson, Jerusalem and London, Distributed by McGraw-Hill, New York, N.Y.

Reviewed by: The Rev. J. Warne Sanders, Carmel, Cal.

At the conclusion of his poem, "A Canopy in the Desert," Abba Kovner refers to the age-old continuity of the spiritual nature of the land of Israel and the Holy City to countless people of many faiths. Thus he wrote:

"I quietly try to rebuild
a city, transparent. To sail confused houses
in two-way streets. To give them back
their faces, to arrange
rotating crops, to let the sea
break through into the small square
rooms and wash the frost flowers
and sand stripes alternately from the windows
like an old-fashioned devoted servant. Already
there is a road,
A road sign,
It's really possible to go."

Those of us who have walked into the Old City through the Jaffa Gate and eventually out of the Damascus Gate, who have shopped in the crowded but intriguing bazaars, who have prayed at the Western Wall as it stands in its restored honor, who have climbed the steps to share communion in the Upper Room, and who have stood in silent yet emotional moments amid the rubble of past wars, know what it means to say: "It's really possible to go."

It has happened throughout the past and continues today. Since the end of the Six Day War, there has never been a more meaningful and vital word than the word "Go!" for the city of Jerusalem. Despite centuries of planning and action, of destruction and restoration, of vengeance and atonement, nothing has been so thoroughly completed and has so much visual potential as the current restoration of this historic city which reflects the heroic faith of many people—as well as the hope for the future of all mankind.

Arieh Sharon and his associates in a beautifully illustrated and competently written book, *Planning Jerusalem,* reveal their knowledge of what Jerusalem has been through centuries of time. In addition, they give us a vision of the exciting future of the home of the world's three major religions. This book, which is the survey of the "Master Plan for the Old City of Jerusalem and Its Environs," is distributed by the McGraw-Hill Book Company, and published by Weidenfeld and Nicholson in Jerusalem and London. It is historically related, beautifully developed and magnificently executed in its accurate and descriptive narrative of the past as well as the expectations for the future of "The City." This book is for those who not only knew and loved the Jerusalem of yesterday, but are proud of what is happening today and are excited about plans for tomorrow. It is great resource material for those who have hopes for the future of other cities—whether they be Beaver Dam, Wis., Seattle, Wash., London, England or Cairo, Egypt.

Arieh Sharon, along with David Anatol Brutzkus and Eldar Sharon, Architects and Town Planners, who were assisted by Ya'akov Dash, head of the Planning Department of the Ministry of the Interior, and Ammikam Yafeh, the City Engineer of the Municipality of Jerusalem, have put together a book which is as beautiful and as exciting as the city of which they write. Chava Mordohovich, the art editor and designer, has made the whole publication a visual masterpiece, with its meaningful and detailed illustrations, as well as its meticulously executed maps and overplates. Even if one has not walked the streets of Jerusalem and seen the change from the confusion of the past to the hope of the future—and even if one's desire is only to remake a nineteenth century American village into a viable and beautiful community—this book is one to be read for its exciting information as well as its hopeful vision of change with meaning.

Through nine chapters the book traces the past, portrays the present and hopefully anticipates the future of historic Jerusalem. It considers the town planning in light of the context of its history both within and outside the great walls, the significance of the historic gates, the development of many schemes for the city, in addition to those projects which are now the fact of today and the dream of tomorrow. The authors review the sometimes carel as well as the well-developed schemes earlier planners, the wars and destructi the rebuilding, and the fear—and hop for the present and future.

Following the Six Day War, some of dreams for Jerusalem were brought i focus and were begun under a sin master plan. For those of us who h walked the streets of the crowded City, who have shopped along the mod avenues of the New City, who have se piles of old stones turned into bloom gardens of roses bordered by great wa ways, who have found the Western W and the Dome of the Rock to be de spiritual experiences, this book will p vide not only detailed information of past but an exciting projection for future.

Not too long ago I saw the excavati near the Western Wall, which revea more history than can be seen in few otl places. I covered my hands with the d of the past as I sifted through dirt a broken stone. I leaned against the rail the roof of a contemporary convent a saw before me thousands of years a countless numbers of people—as well the contemporary lives of those who l there today. Even if I had not had the experiences, I think reading *Plann Jerusalem* would be an exciting experien

In a recent article in "The Christ Century," Malcolm Boyd quoted a thir year-old Israeli student who spoke w passion as he said: "I have finally decid that if there is a God, well, damn him. C you understand what I feel? If this is t best that God can do, and wants to d then I am no longer interested." I understand and sympathize with the fr trations of the Israeli, but I still say—a with no hesitation—"Yes, this *is* the b that God can do. He has done it in t past much beyond man's knowledge a hope. He is doing it in the present d pite wars and rumors of wars, and he w continue to do it through the unendi dreams and hopes of those who know th there is no other city as meaningful, exciting, as beautiful, as historical a yet as contemporary as Jerusalem."

Planning Jerusalem gives you that wi a perspective, that great a hope, that lar a thrill, and that assured an anticipatio

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